CHAPTER III.

MOTIVE PRINCIPLES OF THE MIND,

SECT. I.—MOTIVE PRINCIPLES NEITHER VIRTUOUS NOR VICIOUS
APPETITES AND MENTAL APPETENCIES.

WE have divided the Motive Department of the mind into the Will, the Conscience, and the Emotions. Having dwelt at considerable length on the two first of these, we are now to consider the Emotions. At the basis of the emotions prompting and drawing them forth will be found Motive or Appetent Principles.

It would serve many important ends to have an exhaustive classification of the motive principles of the mind, that is, of the principles of action by which man may be led, or the ends which he may set before him in his actions. Without professing to be able to furnish such, we may point out some active principles which are evidently in the very nature and constitution of the mind. Among these we must give a high place to the propensity to seek that which is known to communicate pleasure, and avoid that which is expected to inflict pain, and this in regard either to ourselves or others. But they take a miserably defective view of man's nature who represent him as incapable of being swayed by any other motive better or worse. There is, for example, a tendency in the mind to exercise and gratify every intellectual power, natural or acquired, and to seek whatever may favour such action and indulgence. The mind is also disposed to seek what it is led to regard as beautiful. Man may, and should above all things, be influenced by the desire to secure moral good and avoid moral evil.

Besides these more general motive principles, there are particular natural appetencies which look to ends of their own.